THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—DANIEL 2: 44.

No. 41, Vol. LXV. Thursday, October 8, 1903. Price One Penny.

THE MOB AS AN AMERICAN INSTITUTION.

BY PRESIDENT JOSEPH F. SMITH IN THE "JUVENILE INSTRUCTOR."

RECENTLY the President of the United States in a letter to Governor Durbin of Indiana congratulated that officer upon the admirable way in which he had thwarted and finally defeated the purposes of a mob at Evansville. The letter itself was a note of alarm to the people of this country upon the frequency and hideousness of mob violence which has grown with unprecedented rapidity within the last year.

For years mobs in the Southern States have acquired the habit of lynching negroes whose offenses against the white women of the south have been of the most atrocious character. As a rule, these negro victims have been unworthy of sympathy; but it sometimes happened that the wrong "nigger" was hanged, and then the people said that was really a shame. But of late the manner of torturing and burning these negroes has brought out the most cruel and heinous spirits that ever lurked in human nature. The details of mob violence have often been too horrible to read and were sickening to every sense of humanity and justice.

Later the white man became the object of mob violence and the disposition has grown with alarming rapidity to disregard the processes of law and subject life and liberty to the caprice and frenzy of the mob. This practice has grown so rapidly that a leading weekly magazine of the country announced in a recent issue that, "only two lynch law murders of men who had been placed in jail were reported last week."

Then again these mobs are growing rapidly in numbers so that those engaged in torturing and hanging number thousands when formerly the mob did not consist of more than forty or fifty men. President Roosevelt gave the best summary of the situation that has yet appeared when he said: "The spirit of lawlessness grows with what it feeds on, and when mobs with impunity lynch criminals for one crime, they are certain to begin to lynch real or alleged criminals for other causes."

Nobody in the world deplores more than do the Latter-day Saints the prevalence and brutality of mob violence. If mob violence in this country did not have its origin in the drivings and persecutions of the Latter-day Saints, it is certain that no class of people in this country have suffered more and longer from the lawlessness of the mob than have the Latter-day Saints. For more than half a century the "Mormons" have been the victims of lawless mob violence against which very little has been said, for the chief reason that the victims had been so long pursued by hatred and prejudice that the world had been taught to withdraw all its sympathy from them. Whipping, driving, and shooting Mormon Elders in the south called forth no anxiety and little objection upon the part of the press; and the Mormon Elder, pure and upright in his life, has received less sympathy and protest in his favor than the negro ravisher who deserved, perhaps, the punishment, however inexcusable the method of executing it.

It is a precious boon to stand with all men face to face equal before the law and to live under a government where the orderly and just execution of the law prevails. We have always believed as a people that those who mobbed us, and that the country at large which acquiesced in mob violence were sowing to the wind and that some day the country would reap the whirlwind. That the prevalence of mob violence is a direct menace to the institutions of our country no one need to doubt who reads the comments of the press upon the subject.

Again labor organizations that either encourage or condone violence may, unless they are cautiously vigilant, degenerate from individual to organized mob violence. No one can foresee with what awful destruction and horrors the spirit of mobocracy may overwhelm the land, but the possibility of these horrors is apparent to every student of history and to every one who reads the signs of the times.

A few years ago mob violence was confined almost wholly to the south; today it is spreading in the north, and if it keeps the pace of the last few months it will not be long before the fair name and the honor of almost every state in the Union will be tarnished. Utah may be no exception, for public sentiment may take on this form of violence in the presence of some unexpected and atrocious crime.

The Latter-day Saints in Utah and everywhere are earnestly and prayerfully admonished to shun as a sacred religious duty the spirit of mob violence. It is better to be patient and endure depredations upon human rights than to violate the institutions of our country and to substitute violence for law and order. If the reign of the mob extends its hideous rule over this country as rapidly in the future as it has done in the past, it may reach communities where the Saints live before they are aware of its presence. It is not only the

duty of every Latter-day Saint, therefore, to refrain from the violent and unlawful conduct of bodies of men bent upon human destruction, but to exercise his influence and power to restrain others from imbuing their hands in the blood of their fellow man.

It is not easy to comprehend how the judiciary and those entrusted with the prompt and just execution of the law can look upon the rapidly increasing violence of the mob without a conscious reproach that they have contributed to such a state of anarchy by the dilatory methods which have been permitted to creep into our judicial system. The frequency of mob violence is really less alarming than the increase in number of those who engage in it, and one may almost be excused if he wonders whether the mob with its horrors is to become an established institution of our country.

It is certainly disquieting when one realizes how little mobs are influenced by the spirit of alarm and the denunciations of both the pulpit and the press. Such violence may be smothered and suppressed for a season because of the growing alarm it has created, but its spirit is growing in our country and may become of such proportions as to overcome human control sooner than many imagine.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

V. PRE-HISTORIC AND SPARTAN GREECE.

It is not too much to say that the Greeks laid the foundation of all the literature and science of Europe. They gave us our first lessons in patriotism and politics. They it was who first mapped out the various departments of learning and art, and gave to human knowledge in general that external framework which it has ever since preserved. We speak of history, biography, and philosophy; of poetry, music, and the drama. We divide physical science under various "ologies"; we talk of logic, rhetoric, geometry, arithmetic, and mathematics; but all these branches of learning were taught us by the Greeks. Moreover their models, in sculpture, poetry, and architecture, have never been surpassed, and in most, we have yet to find workmen who are even their equals.

If then we are content in so many departments of life to call the Greeks our masters, and reverently to copy so much that they have done, it may be worth our while also to ask what they thought and did in the matter of setting apart some portion of their property for the cause of religion; to inquire of them, as we have already done of the more ancient Assyrians and Egyptians, whether they regarded it as a duty to dedicate property to the service of their gods, and in what proportion they did so.

The earliest allusions to tithe-giving in Greece come down from mythological times, and cluster around the oldest writers and lawgivers, such as Hesiod and Draco, and include even the legendary names of Triptolemus and Evander. Evander, in classical legend, was a son of Hermes, and the leader of an Arcadian colony into Latium, sixty years before the Trojan war, or say, about B.C. 1300. Cassius [in Aurelian Victor] reports that in Evander's days, one

Reccaranus, a shepherd of Greek extraction (called Hercules because of his strength), having found his oxen that one Cacus had stolen, dedicated an altar under the Aventine Mount *Inventori Patri* [that is, probably, to Jupiter], calling it the Greatest, and teaching the people to consecrate their tithes there, for it seemed to him fit that the gods should receive that honor rather than their kings, (to whom perhaps tithes had been paid before), whence it came to pass, that after Hercules was deified, it grew into a custom to consecrate to him a tithe.

It is related also of the Argives, who under their king Agamemnon played so important a part in the Trojan war, that, having subdued the Mycenians, they consecrated a tenth of their goods to god and then utterly razed the town. Triptolemus, a favorite of Demeter, was, in Greek mythology, the inventor of the plough, and patron of agriculture. It was a very ancient Attic law, to honor the gods with firstfruits, which Porphyry explains as a phrase for giving tithes; and he cites Hermippus and Xenocrates to prove that it was a law of Triptolemus, and renewed by Draco [who formulated the first code of laws for Athens, about 624 B.C.], to be an everlasting decree never to be repealed, "that all the inhabitants of Attica should worship the gods according to their estates, with firstfruits, and offerings of wine, every year."

Porphyry also, relates out of Hesiod [a Greek poet who lived probably about 785 B.C.], that the gods had utterly destroyed what he speaks of as an atheistic and irreligious people called Thoes, bordering upon Thracia, because they paid no firstfruits. Diodorus Siculus mentions likewise, that the Liparians, or Greeks who colonised the Lipari Islands, having overcome the ancient Etruscans in many sea battles, sent the tithe of the spoil to Delphi.

Another testimony which makes for a remote origin in Europe of the payment of tithes, comes from Clement of Alexandria, who, wishing to prove that there were of old no statues, quotes two verses out of an old poem, not now extant, called *Europia*, to the effect that before the making of images was invented (which must needs be long ago) there were, at Delphi, only holy pillars, on which it seems they used to hang up their tithes. We may observe, before passing from this early period to Spartan times, that even Mars, or rather Ares, is recorded to have dedicated his tithe to one of the genii who first taught him to be a soldier, which is another indication of the great antiquity of tithe-giving among the Greeks.

Again Pisistratus, replying to Solon, the famous Athenian law-giver [born about 638 B.C.], touching the tribute of a tenth, which certain former princes had seized for their own use, says that he took tithes of every one of the people, not so much for his own use, as for public sacrifice, or the use of the gods in general.

If next we ask concerning spoils taken in war, we have Pausanias, a Spartan general [who died before 466 B.C.], after his victory over Mardonius, giving out of the tithe of the spoil, a tripod of gold to Apollo at Delphi; and two brazen statues, one to Jupiter Olympus, the other to the Isthmian Neptune. And Agesilaus, king of Sparta from 398 to 361 B.C. during his wars in Asia Minor, within the space of two years, sent more than a hundred talents of tithes to Delphi, as Xenophon testifies. Lysander, another Spartan general, who fell B.C. 395, is mentioned by Maximius Tyrius as offering the tithe of his

gains in war, to the gods. So too, we have a similar instance in Cimon, an Athenian general, who after defeating the Persians at Eurymedon in 466 B.C., took out the tenth of the spoils and dedicated them generally to "god," but did not name Apollo or any other. About this same period probably we may place the vow of the Crotonians of a tenth of the spoil to Apollo, at Delphi, before their war with the Locrians; whilst the Locrians, not to be outdone, devoted a ninth.

WORD FROM ICELAND.

THE following letter from Elder Lofter Bjarnason, who labors alone in Iceland, is of general interest.

Geysir Skolavördustig 12,
Reykjavik, Iceland, September 20, 1903.

PRESIDENT FRANCIS M. LYMAN,

Dear Brother,

Your welcome letter of August the 24th and accompanying tracts received yesterday. I also received that beautiful flower card you sent me June 17. Please accept my sincere thanks for same.

I returned from my travels in the eastern counties of the island the 3rd inst. My visit among my relatives in that section of the country was, for the greater part, very pleasant. My uncle, a pedobaptist and Lutheran minister, received me, personally, with much respect and courtesy; but, as to the message which I have to bear to this nation, he would not hear a word concerning it. Indeed, he is violently and, I dare say, ignorantly opposed to our faith and people. He condemns the Book of Mormon, which he has never had courage to read. He speaks ill of Joseph Smith and Brigham Young, yet knows very little concerning their history.

In all my travels and visits this summer, I have distributed tracts and borne my testimony where opportunity afforded; for I can say, with Apostle Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Once I had the pleasure of speaking publicly in a Lutheran church to a medium-sized congregation. The minister, a relative of mine, was liberal minded enough to allow me this privilege, the first of the kind that has been granted our Elders in this land.

I have had some very interesting, yet sometimes, trying experiences this summer; having often ridden until almost exhausted, and walked until unable to stand. I have crossed the slippery slopes of one of Iceland's greatest glaciers, walked all day over rough lava beds and sandy deserts, waded swift flowing steams, and ridden across some of the most dangerous rivers in the land. I have visited caves chiseled by ancient warriors and vikings into the most solid of rocks, and heard ballads sung to their memory by their great grand-children. I have bathed myself in the sulphur springs and hot-pots near Reykjavik; stood beneath the historic volcano Hekla and gazed upon her lofty summit.

Iceland is truly a beautiful and picturesque country, but the difficulties encountered in traveling are many. It is hardly safe to go a day's journey without constantly having a guide. All traveling is done either on ponies or

on foot, as there are no railroads, and only one short stage line in the whole country.

To travel with the stage or "post-wagon," as they call it here, would weary the patience of Job. I rode in it a short distance, but when I found that I could make time by walking I left it and arrived in Reykjavik a day ahead of it, a distance of one hundred kilometers.

The Lord has blessed me with good health and I rejoice in my labors.

Your brother in the Gospel,

LOFTER BJARNASON.

THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference of Latter-day Saints was held on October 4, 1903, in the Mechanics' Lecture Hall, Burton Street, Nottingham. President Francis M. Lyman of the European mission, President James L. Dunford and the following Elders from Zion were present: Joseph Newbold, John J. Ladle, Joseph L. Sanders, James T. Smith, Joseph W. Bull, William Alvey, V. Vern Phillips, Thomas L. Cox, Roland J. Freeman, Joseph S. Barlow, Shirley M. Woolley, Albert L. Holman, Walter C. Watson and Arthur W. Frewin.

After singing and prayer the sacrament was administered by Elders Freeman and Watson. President Dunford welcomed those present and spoke of the necessity of the Saints being united in spreading the Gospel of truth to their fellowmen and of the labors they take upon themselves with the Gospel. He also told them how necessary it was for them to put forth every effort in behalf of the cause they represent. The General Authorities of the Church were presented and sustained together with the Elders of the conference. The statistical report for the last six months was read showing an average of six hundred and forty-four tracts, ten books, and twenty-six Gospel conversations per Elder per month.

Elder Holman spoke of the necessity of doing our duty whether we are successful or not, calling attention to the labors of Noah and comparing the Noachian dispensation with the dispensation of the fullness of times. Elder Bull spoke on the absence of the Gospel from the generation of Christ to this dispensation and explained the restoration and first principles of the Gospel.

President Lyman recalled experiences he had had in Nottingham, and told of the times he had visited this place in the last thirty years. He told how he and his companion Elders worked and traveled among the Saints and people at the time of his first mission and ever since. He admonished the Saints to labor among the people distributing tracts and teaching by precept and example. President Lyman said that all must come into God's kingdom through the straight and narrow gate of baptism and the other principles of the Gospel. A person cannot be a real Saint unless he pays his tithing and obeys the commandments of the Lord. Every man, woman and child except the sons of perdition shall be saved after they have paid the penalty. Not one shall be left in prison eternally. All are the Lord's children and He loves us.

At the afternoon session Elder Newbold spoke on the first principles of the Gospel, sustaining his remarks with numerous passages of Scripture and bore

testimony to the goodness of God. Elder Sanders brought forth Scripture and reason to prove that the Gospel is for the dead as well as the living. Elder Alvey spoke on the restoration and the necessity of the Lord's having a place for His people on earth as well as in heaven, and of the establishment of the Lord's house in the tops of the mountains.

President Lyman declared the importance of having the Spirit of the Lord to help us comprehend the things of the Lord, that we may be taught in the ways of truth. Every church has a different spirit, but there is only one Spirit of God. The Gospel of the Lord Jesus is the power of God unto salvation, and there is one Lord, one faith, one baptism, one Spirit, one Church and one Gospel, and it is Satan who provides every other church and denomination with a spirit.

In the evening Elder Smith, taking the hymn on page forty-eight for a text, spoke of the restoration and revelation of the Savior's commandments to spread the Gospel and administer in its ordinances. Elder Cox expounded the Gospel and bore an impressive testimony to it.

President Lyman, explaining that our Gospel is not the gospel of Mormon, nor Joseph Smith, but the Gospel of the Savior, told how every man should know of the doctrine and of the Lord and His ways, and then man would not be ashamed of the Gospel. Any man that will try to do the will of the Father will suffer persecution. He bore his testimony with much force to the divinity of the mission of Joseph Smith and the Church officers and Church organization. As the Lord sent His message at the time of the Savior, so is He sending it by His servants now. President Lyman said we believe in eternal marriage and expect to be fathers and mothers for eternity and have our fathers, mothers, brothers, sisters, wives and husbands in worlds to come. He promised that the Lord will make manifest the truth of our message to those who will go down on their knees in all sincerity and ask of Him.

A very good spirit existed among all and the singing throughout the services made the day an enjoyable one.

On Saturday afternoon the Elders enjoyed the very valuable instructions of President Lyman whose presence had been anticipated for several days. The Spirit was enjoyed abundantly.

SHIRLEY M. WOOLLEY, Clerk of Conference.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

A. RHODES of Garland, Boxelder county, Utah, won the $500 cup offered by H. O. Havemeyer of the American Sugar refining company for the best exhibit of sugar beets at the Irrigation congress held at Ogden. The Utah Sugar company won the second prize.

THE Idaho exhibit of fruit won the $500 silver cup offered in that department. Gold medals were secured by Utah exhibitors of peaches, dried fruit, dried figs, and honey. The superiority of the Idaho fruit was in the entire absence of worms. Utah orchardists have not sprayed sufficiently.

THE eleventh National Irrigation congress with delegates and prominent guests from many parts of America met at Ogden, September 15th. The sessions lasted four days. The twelfth congress will be held at El Paso, Texas. Senator W. A. Clark of Montana was again chosen president, and Hon. L. W. Shurtliff of Ogden, Utah, was elected first vice president.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 8, 1903.

EDITORIAL.

MONUMENTS TO MARTYRS.

WHEN John Calvin, after escaping by flight from the violence of the Catholics in France, had become strongly established in Geneva, he permitted himself to become engaged in one of the most horrible religious persecutions. Michael Servetus, a religious and scientific writer, found himself out of harmony with both the Catholics and the Protestants. He had for some reason sent some of his writings to Calvin, who looked upon them as rank heresy. The reformer in a letter to a friend threatened that if Servetus ever should come to Geneva, he would use his authority to prevent the man's leaving the city alive. About six years later Servetus was seized and tried by the Catholic authorities at Vienne in southern France. This was done, it is alleged, at the instigation of Calvin. The reformer sent evidence to identify the captured man and prove his heresy. Servetus was condemned to be burned to death, but escaped before the execution and set out for Italy. On his way he passed through Geneva and attended church. He was recognized and at Calvin's order was arrested and imprisoned. His trial lasted two months, and during its progress he and Calvin attacked each other with foul and violent words. Servetus was found guilty and condemned to die—by fire. Calvin tried to have another means of death substituted, but without effect. The day following, October 27th, 1553, he was burned at the stake on a hill near Geneva. From his girdle were suspended his book and the manuscript he had sent Calvin for perusal.

Some time during the present month (probably the 27th) the historical Society of Calvinists will erect a monument at Geneva bearing the following inscription:

"Erected in memory of Michael Servetus—victim of the religious intolerance of his time and burned for his convictions, at Champel, October 27, 1553—by followers of John Calvin, 350 years later, as expiation for that act and to repudiate all coercion in matters of faith."

Times have changed during the last three and a half centuries, and toleration and liberty have gained much ground, as this appropriate act of the Calvinists indicates. But the Latter-day Saints cannot agree with those who say that this is a "convincing proof of that conscientious tolerance in religious belief which the orthodox sects have at last learned to esteem as a vital part of Christianity." The Saints know that tolerance has not yet been learned by

the "orthodox." Joseph Smith and his brother Hyrum were innocent of wrongdoing, yet they were slain for their religious convictions, and the slaughter was inspired, in part carried out, and condoned by many of the "orthodox." Hardly a voice was raised from among the religious in protest. The same influences drove the Saints first from Missouri and then from Illinois, and caused the death of hundreds from violence and exposure. Yet all this occurred in the nineteenth century. And after the people were established in the valleys of the mountains, from many a pulpit, and prominent ones too, bloodshed was advocated as the proper solution of the "Mormon question."

The time will come, we have no doubt, when the people of Illinois and Missouri will be as thoroughly ashamed of the murder and pillage that disgraced their states from 1833 to 1846 as are Calvinists to-day of the dark blot on the otherwise great career of the reformer whom they follow.

THE AUTHOR OF OUR SALVATION.

All religious people who bear the name of Christian assume as their ideal of life the Lord Jesus Christ. Whether this is pretence or reality depends on their knowledge of the Savior's character and their earnestness, or lack of it, in striving toward Him. In this matter the Latter-day Saints have an advantage. They possess more sources of knowledge than do others. The world knows Jesus only as His great life is spoken of in the Bible. The Saints are made acquainted, through other Scriptures, with His prominence and His actions in the heavenly councils and in the work of creation. They learn that Adam, Enoch, Abraham and the Prophets of the Jaredites and Nephites worshipped the Father in the name of the Son and looked forward in rapturous anticipation to His coming in the flesh. They are familiar with His visits and ministrations to some of His "other sheep." The Saints know, too, of the appearance of Jesus in company with God the Father to the Prophet Joseph Smith and of His revelations in these times regarding the establishment and direction of His Church. We know our Redeemer not only as the Jew who ministered for three years in Palestine and was then crucified, but as Him who was in the beginning with God, who proposed the plan of life and action in this world and offered Himself as a Savior, who was then and ever will be a God. We await His coming, probably in our own day, to reign as King of kings and Lord of lords, and we know that if we are faithful, we shall be joint heirs with Him, kings and priests in His dominions.

Does the character of the Latter-day Saints tend to become like that of our Lord? We believe it does. No sect in Christendom is so ready to make sacrifices as are the Saints. The men have grown accustomed to spend their money and time in carrying the Gospel to different parts of the earth. A tithe of their lives is frequently spent abroad in this service. Their wives and families cheerfully bear the pains and hardships of separation. The true Saint feels that he is willing to lay not only his means and time but his life itself on the altar if the Lord desires it. In this the Savior has led the way; the Saints are humbly following Him.

No people are less willing to be coerced or more willing to obey proper authority. The Saints feel it a privilege to be counseled by the servants of

the Lord, and have His Priesthood among them. They respect this divine authority, for through it they have received their spiritual blessings. All the worthy men in the Church hold the Priesthood, and they learn its order, that they must observe the instruction of their file leaders in everything that is right and proper. It becomes natural for them, when the Lord speaks through His servants or through His Spirit, to obey. Jesus exemplified the necessity of obedience. "Not my will, but thine, be done," were the key words of His life.

We believe no people exists that is more earnest to gain true knowledge than are the Latter-day Saints. Their hunger for truth is not confined to theological research, but extends to all branches of learning. They realize that all truth is divine, and they wish to gain understanding of the great creations of the Lord. He is allwise; they desire to attain to as much of His wisdom and intelligence as the limitations of the flesh permit. Knowledge is power, and legitimate power they desire. The Saints realize that the greatest power comes to them through faith, for by this means they are able to command even the elements and be obeyed. They enjoy and practise the gifts of healing the sick by the power of faith, which the Lord has given them, and of doing other things that are miraculous in the eyes of men. The Saints realize that when this life is over, they will be occupied by active labors, and they will then work by faith. Jesus' miracles were wrought thus when He lived in mortality, even the sea obeyed His voice; He created the world by faith before He came here, and He will organize other worlds in the future by the same principle. His servants are striving to learn the great lesson, that they may be assistants to Him and creators of worlds in the eternity of progression before us.

And with all this, the Saints are striving to be pure in heart, meek, peacemakers, long suffering, merciful, and to love God and their fellowmen. Jesus lived in perfect harmony with His own teaching; the Saints recognize that they must follow Him. They have received of His Spirit; they are baptized into His body; they owe all the salvation they now enjoy and all their hopes of redemption to Him. They rejoice in the promise that "when He shall appear we shall be like Him; for we shall see Him as He is."

NEW APOSTLE CHOSEN.

PRESIDENT LYMAN has received by cablegram the news that at the general conference just held he was sustained as president of the Council of Twelve Apostles, and that Elder George A. Smith was chosen to fill the vacancy in that Council caused by the death of President Brigham Young, Jr.

J. J. C.

OVER a hundred Saints and investigators were present at the district meeting held at Rawtenstall last Sunday, President Joseph S. Clark, Jr., of the Liverpool conference reports. Elder Benjamin R. Birchall of the Manchester conference was present and spoke. President Clark states that on Sunday, September 27th, nine persons were baptized in the conference.

ARRIVALS.—The following Elders arrived in Liverpool ex s.s. *Commonwealth*, Friday, October 2, 1903: For Great Britain—Edward M. Rowe,

Spanish Fork, who had charge of the company; Horace T. Godfrey, Murray; Edwin F. Tout and Norman E. Shorten, Ogden; David Andrew, Salt Lake City. For Scandinavia—Ernest L. Swalberg, Gunnison. For the Netherlands—Derk Koldewyn, Ogden.

In the same company came Sister Florence A. Schettler and three children. She will join her husband, who is studying music in Berlin.

APPOINTMENTS.—The Elders who arrived for Great Britain, Friday, October 2, 1903, have been assigned to labor as follows: Horace T. Godfrey, Newcastle; Edward M. Rowe, Ireland; David Andrew, Birmingham; Edwin F. Tout and Norman E. Shorten, London.

DEPARTURES.—The following missionaries and a company of emigrating Saints sailed from Liverpool per s.s. *Columbus* (first voyage), Thursday, October 1, 1903, in charge of Elder Hans O. Young: James S. Jensen, Andrew L. Thorpe, Christian M. Nikolaisen, George Okerlund, Ole Olson, William Martinson, Francis M. Cox, George Payne, William H. Toller, Daniel Williams, William Howells, Albertus Bragonje and A. Brigham Liechty.

THE Manchester conference will be held Sunday, October 18th, 1903, at St. George Hall, Lord Street, Oldham, services commencing at 10:30 a.m., 2:30 and 6 p.m. The public is invited.

BREVITIES.

A LONG RAILROAD JOURNEY.

IT appears that the time is not far distant when a person can travel by rail from lower Mexico, New York or any other point in North America to Paris or other part of Europe. The *Revue Scientifique* states that an American syndicate has applied to Russia for the privilege of building a railroad from Vladivostock, the present terminus of the Siberian road, to Cape Nanaimo, the extreme eastern point of Asia. It proposes to build a tunnel under the narrow Bering Strait, a distance not greater than from Calais to Dover, and join with the Alaskan roads and ultimately with those of the United States. There are two islands in Bering Strait, and these would make the construction of the tunnels easier.

THE "RESTORATION HOST."

When Alexander Dowie goes from his city near Chicago to cleanse New York next week he will require the use of eight special trains to carry his "Restoration Host." There will be four thousand members, so he announces, in his party, together with "Zion white robe choir," "Zion city brass band," and hundreds of officers of his church. The cleansing will require two weeks' work.

BACTERIA IN LIQUID HYDROGEN.

Interesting experiments have lately proved that life may exist after being subjected to the utmost cold known to scientists. Dr. Allan Macfadyen, director of the Jenner Institute, London, has placed bacteria in liquid air, −190° centigrade, without injuring them, and he kept certain of them

at this low temperature for six months without destroying their life. Further he kept the same series of bacteria in liquid hydrogen for ten hours without injuring them. Liquid hydrogen has a temperature of about −250° centigrade, only 21° above the absolute zero. Some of the tiny forms of life were phosphorescent, and though they ceased to be luminous while in their frozen state, yet when thawed out they again emitted light as before.

LETTER FROM THE FIRST PRESIDENCY.

THE following letter, dated September 23rd, 1903, Salt Lake City, Utah, has just come:

PRESIDENT FRANCIS M. LYMAN,

Dear Brother,

We have received your favor of the 7th inst., and perused its contents with much pleasure.

We consider the appointment of missionaries to Russia a matter requiring more careful consideration than we have yet been able to give it, and will therefore defer speaking definitely in relation thereto until we again write you. We are much gratified at the opening being made by Brother Cooper in Hindostan, and the encouraging prospects before the brethren who have gone to South Africa. We have notified twenty-five brethren for Great Britain, fifteen for Scandinavia, seven for Germany, and one each for Iceland, Switzerland and the Netherlands to leave here during the next six weeks.

Among the deaths which have occurred since our last letter may be noted two faithful patriarchs: Charles Richins, of Diaz, Mexico, formerly bishop of Henefer, and John Ellison, of Kaysville, at one time assistant superintendent of the Sunday schools in Davis stake; also Elder William C. F. Grimsdell, for years an employee of the *Deseret News*, whose family entertained Elders Heber C. Kimball, Wilford Woodruff and Lorenzo Snow during their early missionary labors in London; Sister Melissa Coray Kimball, the last woman survivor of the famous Mormon Battalion, and sister of Bishop Robert T. Burton, has just died.

On the 27th of last month, we (Presidents Smith and Lund) with other brethren started north on a visit to the Saints in Canada and Wyoming. While in Canada the rapidly growing Alberta stake was divided and the eastern portion formed into a new one which was named the Taylor stake. We found the people greatly blessed of the Lord, very prosperous and progressive in all good works.

The National Irrigation Congress convened at Ogden on the 15th inst., and closed its very interesting and useful session on the 18th. Secretary Wilson of the Department of Agriculture, was present, also a number of the governors of the surrounding states and territories, all of whom in their speeches strongly favored congressional legislation to aid in the execution of extensive irrigation projects for impounding the surplus waters of the states in the arid and semi-arid region, for the dual purpose of increasing the area of irrigation and for the greater protection of the millions of acres of land annually flooded by spring freshets, cloud bursts, etc. There were present also several interested representatives from Mexico, Canada, France, etc.

A great many tourists are visiting Zion, among them a goodly percentage of eastern editors, most of whom, it is believed, take with them good impressions of her people. All seem surprised at the development and progress made and exhibited in this inter-mountain region.

Elder Heber J. Grant will probably reach home next week. He expected when he embarked to land on American soil on or about the 25th inst. The general semi-annual conference of the Church will commence on Sunday, October 4th.

The management of the coming State Fair promise, through the press, a finer exposition than any of its predecessors. The Fair will open October 1st and continue until the 7th.

Very large sums of money are to be expended in the near future by the Oregon Short Line, Rio Grande Western and other local railroads in building depots, viaducts, machine shops, etc., in this city, to meet the rapidly increasing public demand for such improvements.

The Federal building on South Main street is growing apace. When finished it will be an imposing structure.

The schools are again in session, and are well patronized. This applies with equal force to the Church and to the public schools of the city and state.

The early part of this month was abnormally warm, indeed it is said to have been the hottest weather in September ever recorded by the weather bureau in this city. Then a sudden change came, and in a few days we had the coldest weather ever experienced at that exact period. but the thermometer has again gradually crawled up, and now the temperature is slightly above the normal, and we are enjoying a delightful Indian summer.

We are all enjoying exceedingly good health and, with the exception of the prevalence of typhoid fever in this city, the health of the people generally is good. One thing is very noticeable, how many of those that pass away from our midst to the great beyond are among those considered "very aged."

We are pleased to learn that Sister Eckersley has so rapidly recovered since the return of her husband, that, though still weak, she is now ministering for her dead in the Salt Lake Temple.

With love and greetings from all to yourself and associates, we are, as ever,

Your brethren,

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

PROTESTANT WEAKNESS.

BETWEEN three and four centuries ago, when the Reformation was begun in Europe, Germany became the cradle of the new religion. As the struggle progressed, the battles of oratory and of arms were fought on her soil, and when Protestantism had become established, the German states, or many of them, were zealously devoted to the new cause. The struggle has been going on, however, and it appears now that Catholicism is gaining rapidly the lost

ground. The zeal of the Protestants has gone, and the inherent weakness of their religious organization is apparent to them.

It was the Protestant ministers whose influence has caused the expulsion from time to time of Elders of the Church of Jesus Christ. The message of those men, if accepted, would solve all the difficulties that Protestantism now finds itself in.

The following paragraphs are taken from the well known Protestant Church paper the *Alte Glaube* [the Old Faith]. The translation was made for the *Literary Digest*:

"The recent elections to the Reichstag have revealed the deplorably weak hold of German Protestant state churches on the minds of the public. It is not surprising that the Ultramontane press is boasting loud and long that German Protestantism no longer has any roots in the nation and that its end has come. Conservative Protestant journals are declaring that a really Christian people would have selected a different parliament, and that if the church were a real power in the hearts and minds of the people the elections in the leading Protestant country of Europe would not have resulted in such a marked victory of its enemies, the Social-Democrats and the Roman Catholics. There is indeed no mystery in the fact that these two seemingly contradictory elements should have both triumphed, for in reality, as is often the case when extremes meet, they represent one principle, but in different ways. Both Roman Catholicism and Social Democracy represent the principle of authority, but the one does it in the religious and the other in the economic sphere. Both declare that only in their fold can salvation be found, the one offering salvation in the world beyond, the other the highest happiness in this. Hence both have at heart an agreement in spiritual teachings, and Protestantism has endeavored to resist them both by maintaining the principle of subjective independance of thought and life. The original principle taught by the Reformation, of making one's own conscience the arbiter in matters of creed and deed, has degenerated into absolute subjectiveness, that acknowledges no authority and no commands.

"The current Protestant theological schools have succeeded in reducing Christianity to 'a religious phenomenon,' which is but one of a kind and is indissolubly connected by its history and its ideals with other great types of religion, such as Heathendom, Islam, and Judaism. If any supremacy is accorded to Christianity, it is not that of the one truth over against the many forms of error, but at most only the prominence of a '*primus inter pares*.' According to critical Protestant theology, the absolute truth of Christianity must be sacrificed in the interests of scientific religious research. This process of disintegration in fundamental principles is finding its way into Protestant pulpits and pews, and the 'popularizing' of the latest results of the very newest criticism in school and press is one of the demands of the day. In the same way the attitude of critical thought toward the person and work of Christ is changing. For many Jesus Christ is little or nothing more than a model man, a great moral teacher, but not the eternal son of God.

"And now what are the fruits that Protestant Germany is reaping from this abuse of the principle of individual rights in matters of faith? What is happening is simply that the two great enemies of Protestantism, Social-Democracy and Roman Catholicism, are crowding it to the wall and planting their banners where the Protestants themselves have discarded their own fundamental principles. The fact of the matter is, the Center or Catholic Party in parliament, being a unit in action, really rules the country, of which two-thirds of the population is at least nominally Protestant; and the Protestant Emperor is compelled to come to an understanding with the Catholic Center in order not to allow the Social-Democratic and other radical parties to become the real ruling power in the land."

CURRENT EVENTS.

BRITISH POLITICS.

DURING the last few days interesting things have happened in British politics. On Thursday, October 2nd, Premier Balfour delivered his speech at the Sheffield conference of Conservatives, and the factions were drawn together to support his policy, and threatened rupture was averted. Late during the same day, as a result of the speech, the Duke of Devonshire, Lord President of the Council, tendered his resignation as member of the Cabinet. His letter stated that he could not support the government in its definite policy of Protection as advocated by Mr. Balfour. The Premier replied in a letter, which does not conceal his anger at the Duke's course, and declared that he had not taken any other position than the one which the Duke of Devonshire had supported during the last two weeks. This resignation has caused a commotion in the Conservative party, as the Duke of Devonshire was one of the strongest men in the Cabinet. The official announcement was made Monday, October 5th, of the appointment of Right Hon. Austen Chamberlain to be Chancellor of the Exchequer; Hon Alfred Lyttleton, Secretary of the Colonies; H. O. Arnold-Forster, Secretary of State for War; Right Hon. W. St. John Brodrick, Secretary of State for India; Right Hon. A. Graham Murray, Secretary for Scotland; Lord Stanley, Postmaster-General. This list only partially fills the vacancies, and the new ministers are in most cases young men of rather limited experience. Many predict that an appeal will soon be made to the country. With Mr. Joseph Chamberlain's speech at Glasgow, Tuesday evening, the campaign on the fiscal policy was begun in earnest. Mr. Chamberlain spoke for an hour and three-quarters with all his usual force and clearness, and though declaring Mr. Balfour the leader and himself a loyal servant of the party, he advocated with all his power the necessity of preferential tariff for the Colonies, necessitating a tax on food. This is of course beyond Mr. Balfour's policy. It is anticipated that the Liberals will begin an active campaign and the important issues now raised may give strength to that party. The analogy between the Republican and Democratic parties of the United States and the Conservatives and Liberal parties in Great Britain becomes close.

THE POPE'S FIRST ENCYCLICAL.

POPE PIUS X. has issued his first encyclical, and in it he reveals his policy. He declares that he will have no secret tendencies, no secret aims, no party preoccupations. His intention is to be the minister of God, he says. He urges the education of the young, and especially those who are to take orders. He hopes that Catholic societies will multiply in town and country and set an example of Christian life. The Pope is fortunately not a politician. It is to be hoped that he will be an earnest advocate of Scripture reading among his followers, that greater liberty of thought may be enjoyed among them. Leo XIII., shortly before his death, proposed to put into the hands of the people cheap editions of part of the New Testament. This was a remarkable step forward. We hope that the plan will be fully carried out.